/265 cont./

592 621 [551] is the shaman of the village. Personal name, Plai Tschau; family name, Sen Ku. He is a /266/ brother of the deceased father of the chief. The housewife comes from the Meau village Muang Hu (north of Luang Prabang). Eight of her children died at a later age, presumably of malaria. Three of them [164] died only a year ago within one week, which indicates an [734] epidemic. The youngest son, 23 years of age, is completely paralyzed. He lives in the house with his young wife.

[538] House 4: It has only one open bedroom for the entire family, and one for strangers. The father of the house is a son of the shaman. The housewife comes from the Meau village of Pa Kung; she has three boys and two girls. One child died.

[548] [538] House 5: The walling of the house is merely halved bamboo mats. It has only one sleeping area for the father and the infant. The married son and his wife sleep on mats on the [551] ground. The father of the house is a White Meau with the personal name of Tschai Su, family name Tau. The housewife died a short time ago and five children have died; only the oldest son and an infant are living.

[622] [551] House 6: House of the village chief (see the ground plan, Fig. 63). Personal name, Pan Sung; family name, Sen Ku (the Lao call him Tsin Tsai). By his first wife, who died four years ago, he had 11 children, one of whom died. By his second, [587] present wife he has two children, two and three years of age. His wife brought seven children into the marriage. In addition, he [595] has in his house the cousin of the White Meau of house 5 as his secondary wife, but no children by her. Two married sons with wives also live in the house.

House 7: See the groundplan, Fig. 67. The father of the [551] house is a White Meau: personal name, You Wu; family name, Tau. He is the youngest brother of the father of house 5, that is to say, the cousin of the third wife of the chief. The house- [755] wife is a White Meau and a female shaman. She had seven children, three adult and [illegible] ago, one after another, [illegible] [illegible] [illegible]

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152 Emotions are readily apparent among the Meau. When a woman told us that three years ago her three sons had died of cholera within a few days, tears came into her eyes and she sobbed violently, though she was trying to master her emotions.

152 734 We were often able to observe how tenderly the Meau care for their sick. For example, a shaman had a completely paralyzed son about 22 years of age. who, however, was very active mentally. During the very first days of our stay, the old man carried his son on his back into our camp to ask me for help and healing. When I explained to him the hopelessness of the situation — it was a case of progressive paralysis — tears ran down his cheeks. Indeed, he had already so often besought his ancestors for help and offered them many sacrifices in vain. Nevertheless from then on the Meau always carried his son into our camp whenever I had some business with him, and tenderly laid him down near us so that he could participate in our conversations and thus be diverted.

156 123 The Meau are good-natured and companionable. In this connection I recall with what matter-of-fact hunting comradeship one Meau relieved me of my gun and rucksack and loaded them on his own back when he saw that, under the burden, I could scarcely keep up with his rapid pace in the steep thicket.

123 577 /464/ The Meau are almost excessively polite, without any influence on this behavior by materialistic mental reservations. Their innate politeness sometimes leads the Meau to little "white lies," which, however, according to their conception, are not regarded as lies. I had with me a white goat which was supposed to serve as tiger bait and had given it to the Meau to pasture in the maize fields. One day a Meau came to me and said: "Your goat seems to be sick. It has a wound in the stomach and has no appetite. I think that it will soon die." [illegible]